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The Church Guardian.

Upholder of the Doctrines and Rubrics of the Prayer Book.

MONTREAL, WEDNESDAY, FEBRUARY 16, 1887.

\$1.50 PER YEAR

ECCLESIASTICAL NOTES.

WORTH THINKING OVER.—Rev. Dr. John Hall says that one peculiarity of our age is the rapid increasing of "societies" outside the Church—i. e. under no definite management by any Church, but dependent, practically, on the money of Church people, and doing work which the Churches ought to do. There are, forms of effort that touch civil matters and call for legislation where action of this kind is needful; but to keep young men pure in language and in life, to aid the poor, to help the tempted to resist temptation, the Church is a divinely appointed society for these very things. Suppose a group of people in the parish in which Dr. A. has been installed—to preach the Gospel, visit the sick, and, with the Deacons, aid the poor—should organize a society to secure the visiting of the sick, set about raising the money among the people, get a paid secretary and agent with a corps of honorary officers, who does not see that sooner or later there would be trouble and loss somewhere in Dr. A.'s congregation? But a process on lines parallel to these is going on in many directions, and "prevention is better than cure."

TWENTY-FIVE YEARS' EPISCOPATE.—The twenty-five years of Bishop Stevens' Episcopate in Pennsylvania have not passed without fruit. The growth and prosperity of the Church in that State is clear from the fact that within the time mentioned, Bishop Stevens has laid the corner-stones of seventy-two churches, has consecrated seventy-one churches, has ordained one hundred and eighty-six Deacons and one hundred and forty-four Priests, and has confirmed thirty-eight thousand candidates. These figures do not show all the Episcopal acts (of the classes designated) during a quarter of a century, but only those performed by Bishop Stevens himself. There have been years when he was disabled, and other years also when Bishop Alonzo Potter continued in the discharge of Episcopal duties.

EXTENSION AND GROWTH.—The statistics of the Diocese of Pennsylvania as given in the tabular digest of the Journal of General Convention for 1862 are: Clergy, 212; communicants, 15,609; contributions, \$201,000. In 1886, clergy, 215; communicants, 31,580; contributions, \$396,000. That is, though two new dioceses, Pittsburgh and Central Pennsylvania, have been set off, taking with them nine-tenths of the area of the State, and three-fourths of the population, the Diocese of Pennsylvania, composed of only five counties has more than doubled the number of communicants, and more than quadrupled the amount of contributions, found in, or drawn from, the whole State twenty-five years ago. It deserves mention that the contributions of the Diocese of Central Pennsylvania for 1886 (\$228,000), considerably exceed those reported from the whole State a quarter of a century ago; and that the amount contributed by the Diocese of Pittsburgh (\$179,000), approximates to the sum raised for the territory now covered by the three Dioceses.

And should not a writer in the Boston

Herald says of the Cathedral of Manchester, the old Parish Church, built in 1422.—

Entered the enclosure of the Cathedral at the service, 5.30 a.m., and, by the number and character of the worshippers, one would have thought they were entering a Roman Catholic Church, where at this hour, in all places of the Christian world, may be seen such a gathering. I saw few of the gentry, but hundreds of workmen and women, with their baskets, bags or parcels of luncheon, entering this spacious Church for a few moments of devotion before going to their daily work in the mills. It is on occasions like this that one feels the importance and benefits of a "free and open Church." The choristers were present, the rich full tones of the organ pealed forth the morning service, while the amens to the prayers were spoken in a manner that plainly spoke of sincerity.

A SUGGESTION FOR LEWT.—Bishop Morris, of Oregon, says: Suppose the clergy, then, should take this season for five or ten minutes' careful, systematic, well-prepared instruction of their children, on every Sunday, concerning the Missionary work of the Church in all its bearings, and relations, would not this of itself be a great step in training up a generation of better missionary knowledge and larger zeal than the present? What season of the Church shall we choose for this training, and these special efforts, better than that wherein we are called to the discipline of self-denial—denial even of our own choice and preferences as to the objects of our offerings, save that they are committed with trust and confidence to the appointed agency of the Church for carrying the blessed ministrations of the Gospel to them that are ignorant and out of the way?

GOOD WORK.—Since his appointment to the see of Manchester, in May last, Bishop Moorhouse has administered the rite of Confirmation to 5,646 persons (2,311 males and 3,335 females). Bishop Mitchison, during the vacancy in the see in 1885-6, also confirmed 7,042 persons. During the vacancy in the see Bishop Mitchison consecrated one church, with 252 sittings, all free, at a cost of 2,300*l.*, obtained by subscriptions, and Bishop Moorhouse has consecrated eight churches, costing 39,537*l.*, provided entirely by subscriptions, with 3,849 sittings, of which 3,516 are free. He has also consecrated eight new churchyards. There are thirteen churches in course of building in the diocese, and seventeen more are proposed.

AN EVIL.—The following resolution, with reference to reports of proceedings in the Divorce Court was passed by the Society for Promoting Christian Knowledge at its General Meeting on the 4th inst. —

The members of the Society for Promoting Christian Knowledge, assembled in general meeting, beg leave to respectfully represent to the Home Secretary their earnest conviction that the detailed publication of the evidence in divorce cases has of late caused grievous scandal and has tended to the subversion of religion and morality, and they beg leave to express a hope that means may be taken to abate, so far

as possible, so great an evil. The Archbishop of Canterbury signed the resolution and sent it to the Home Secretary.

SUFFRAGAN FOR MANCHESTER.—Blackburn is to have its Bishop, but not Bishop Pearson. The Bishop of Manchester has received a telegram from Newcastle, N.S.W., stating that owing to a serious illness Bishop Pearson resigns the living of Blackburn, which he had accepted, together with the position of Suffragan Bishop. Bishop Moorhouse has therefore offered it and the position of his coadjutor to Bishop F. A. R. Cramer-Roberts, late of Nassau, who is now assisting the Bishop of Winchester, and the offer has been accepted.

BISHOPRIC DECLINED.—The Rev. F. W. Goodwyn, M.A., Vicar of Sharrow, has, for family considerations, declined the Bishopric of Bathurst, South Australia. A few more such refusals will taken with the refusals of Melbourne, induce the Australian churches to "enquire within" for Bishops, like Canada and the United States. After all, churches are indigenous, and grow like the palm trees from within outwards. Their native Bishops may not be the best to be had, but they will be serviceable—and available.

OLD CLERGYMEN.—Archdeacon Philpot is the oldest clergyman in the Church of England, with the exception of the Rev. Bartholomew Edwards, Rector of Ashill, Norfolk. He will be ninety-six on the 9th of January, and he has been in Holy Orders since 1815. He was Vicar General and Archdeacon of Man for many years. Mr. Edwards was ordained in 1812, and has held the cure of Ashill no less than seventy-three years. A year or two ago he attended the Festival of the Sons of the Clergy.

The obituary list of last year was in brief as follows:—

Among ecclesiastics the first to be recorded belongs in strictness to October of last year, but the news of Bishop Hannington's glorious martyrdom in Africa did not reach England till the New Year. Archbishop Trench, Bishop Cotterill of Edinburgh, Bishop Eden of Moray and Ross, Bishop McDougall, Dean Howson of Chester, Dr. Thompson, Master of Trinity College, Cambridge, Canons Humphrey, Jebb, Morse and Bardsley; the Rev. W. J. E. Bennett of Frome, Mr. Wilson of Islington, Mr. J. El Johnson, of St. Jude's, Sheffield, Mr. Stephen Hawtreay of Eaton, Mr. Henderson of Shoreditch, Bishop Robertson of Missouri, and Dr. C. W. Rankin of St. Luke's, Baltimore, have all passed away during the year, as have also Cardinal Gûibert, Archbishop of Paris, Cardinal Franzelin, S.J., a noted theologian, Archbishop Harrington, coadjutor of Cardinal Wiseman in the titular see of Westminster, Professor Micheli, a leading Old Catholic divine, and the Abbe Liast. Among laymen there have been far more deaths of eminent Englishmen than of foreign of equal distinction, of whom Professor Von Ranke and M. Paul Bert were the most conspicuous. But we lose Lord Cardwell, Monkswell and Wayney, the Earl of Chichester and Biddale, Sir Henry Taylor, Sir Alexander Maitland, Sir Charles Trevelyan,

Mr. W. E. Forster, Mr. A. S. Ayton, Mr. Samuel Morley, Hobart Pasha, Mr. James Ferguson, a distinguished writer on architectural subjects, Randolph Caldecott, the artist, Henry Bradshaw, Librarian of the University of Cambridge, and a prince of bibliographers, with not a few others of less note.

BISHOP STEVENS, of Pennsylvania, celebrated his twenty-fifth anniversary in the Episcopate on the 3rd of January, upon which occasion a gift of \$7,000 was presented to him by the people of his diocese. His assistant, Bishop Whitaker, also received a gift of \$3,000 for the furnishing of his residence. These munificent acts do the Churchmen of Pennsylvania great credit. It is noticeable that the names of laymen prominent in this matter are of those who are liberal supporters of the general missionary work of the Church. Bishop Stevens, who now actively participates in the work of the Board, was before he became a Bishop, a member of the Foreign Committee, and Bishop Whitaker was called from the missionary field to his present position.

THE gift of a million dollars by a gentleman of Worcester, Mass., to found a university there recalls the large number of new education foundations which have been laid within the present generation. It is of greater importance to strengthen the institutions of higher education which already exist than to increase their number.

CONVERSIONS TO THE CHURCH.—During the past Church year, the conversions to the Church of ministers of the Denominations are thus classified: Methodist 11, Congregational 4, Roman Catholics 4, Zion Union 4, Baptist 3, Reformed Episcopal 3, Presbyterian 2, Lutheran 2, Unitarian 1, Campbellite or Christian 1, Unknown 4, total 39. Of these one Reformed Episcopal and two Roman Catholic converts returned to their first love and mother. Last year the number of conversions recorded was only 28. In fact 39 is the largest for years back. That is just one-tenth of the number ordained deacons in the last three three years, and one-third nearly of the number ordained deacons last year.—*The Living Church.*

CHURCH PRINCIPLES AND THE CHRISTIAN CONVENTION.

The following article appeared a short time ago in the *Irish Ecclesiastical Gazette* (Dublin) in reference to the action of His Grace the Archbishop of Dublin and of a Mr. Rambaut in attending and taking part in the *Christian Convention* (an assembly we hope it much similar to the Evangelical Alliance) and as to certain remarks attributed to them, the whole in its effect and bearing upon the question of "Reunion."

The *Gazette* says:—We published last week an extract from the speech of His Grace the Archbishop of Dublin at the Christian Convention and another from the speech of Mr. Rambaut. If we venture, with the utmost respect to dissent from the position taken by His Grace, and also from his views of the threefold ministry of the Church of Ireland and the nature of our Holy Orders as propounded by Mr. Rambaut, it is not that we do not recognise the spirit that animates the Archbishop and Mr. Rambaut. They desire Christian reunion, and so do we, and no one is worthy the name of a Christian minister who does not desire to see a reunion of the many broken parts which now make up what is called Christendom. It is a consummation devoutly to be wished for, which no one naming the name of Christ should

not pray for and labor towards. The echo of the Divine prayer "that they all may be one" will linger on the ear of Christ's people to the end of time. But even for the accomplishment of this aspiration, principles cannot be violated nor stumbling blocks thrown in the way of a weak brother. It must be clearly ascertained and proved whether a course of action is really in the direction of Christian union, or only a hollow imitation of it. The effort towards home reunion between the Church and the various sects which divide Nonconformity, if it is to come to anything, must be made on different lines than those presented by the Christian Convention. *It must be a sober, prayerful, and not an unauthorised, spasmodic movement, one endorsed by the Episcopate, moving together in a Church groove, and recognising the inviolability of our Orders.* It is easy to get credit for liberality and a desire for Christian union by *ad populum* addresses from the platform; but this is not serious, sober work in the direction of reunion, nor one which has the atmosphere of a genuine reality about it. Let there be a movement in the direction of reunion by all means, but it must not be sought for at the expense of truth and order. The clergy of the Church of Ireland who are so deeply interested in this question are not a body of men pledged by certain vows and promises and free to entertain the question unfettered by any previous considerations. They are deeply pledged, on the contrary, and have committed themselves to a position which, if honestly maintained, precludes them from endorsing the views, no less of His Grace than of Mr. Rambaut, whose speech, indeed, was quite consistent with his presence at the Convention. The best proof that the clergy feel this is shown by the fact that so few attend the Convention, and that notwithstanding various attractions in the way of hospitality, railway tickets on easier terms, etc. The Presbyterian ministers, for the most part, are also absent. Now what is it that thus keeps our clergy away? It is, no doubt, the increasing consciousness that their ordination vows made at the most solemn moment in their lives, as well as the entire disciplinary system of the Church is opposed to such Conventions. The vows of her orders are upon them, and the fear of them is before their eyes. They feel that confusion and disintegration must be the result of thus ignoring those vows and Church principles to which they have given their adhesion, and they love their Mother too well to run the risk of dragging her down by any attempt to patch up a momentary and hollow truce with those who have shown themselves her adversaries. The whole system of the Prayer Book in its services, rubrics, canons, articles, and ordinal, is opposed to the union that is g. orified in the Christian Convention. *THERE* it is not *ministry* in the Church that is upheld; it is the *absence* of all ministry—no Creeds, no Sacraments, no benedictions, no confessions, no absolutions, no definite teaching. Individual opinions are promiscuously thrown on the air, and each man is free to utter his favorite shibboleth. The Quaker may preach about his inward light and independence of outward ordinances, the Baptist on the enormity of infant baptism, the Methodist on Arminian perfection, the Presbyterian on absolute decrees, the Plymouth Brother on the beauty of exclusiveness, the Congregationalist on the evils of Episcopacy, or if they are silent on these points, it is an unworthy silence. There is a want of principle in their silence. They are silent on what each professes to be the *very vital question that alone keeps them in the ranks of dissent.* Now how any sensible person can call this Christian Union, or any approach to Christian union, which year by year leaves the *various denominations exactly where they were, as far apart as ever from each other, and from the Church,* passes our comprehension.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

LAHAYE.—In the review of the year past given in the *Progress*, the Rector says in regard to the Rectory property, that of the purchase money, and the cost of all the improvements in, upon, and about the Rectory and stable, less than \$100 is yet due. And the whole amount has been raised by the people and himself, with the exception of about \$50 kindly contributed by friends outside the parish. Materials for the improvements were given by the Duffus Mill Co., Mr. Arthur Miller and Mrs. McKean, besides much given by members of our several congregations. The whole amount raised in the parish in cash, for salary, Rectory fund and running expenses is nearly \$2,000 for the last two years, and that from three small congregations, the greater part, however, from the congregation of the parish Church.

The Rector also acknowledges the reception of a "a box" for the parish from sister Caroline, of Kilburn Park Road Institution, London, containing a beautiful set of altar linen, with a chalice and patten, which latter was especially needed, as the ones formerly in use were too small for the increased number of communicants; also four linen surplices, with books and cards, besides many things of a decorative nature, which materially assisted in making the churches attractive in their Christmas dress.

Both St. Matthews and the Church at the Ferry were prettily decorated at that Holy season.

On Christmas day a purse in token of appreciation of her services was presented to Mrs. Harris by the congregation of the parish Church, another token of the love and good will existing in the parish.

AMHERST.—A most interesting meeting of the Chapter of the Amherst Rural Deanery took place in this parish on the 26th ult. under the Rev. D. C. Moore, R.D.

An excellent report was received relative to the work of the Rev. R. W. Hudgell, the travelling missionary of the deanery. By his untiring efforts people living far away from our parish churches and chapels are now supplied with frequent services, and other privileges of the Church.

Amongst questions considered was one in regard to the change of name of the Church in Canada. All present were in favor of the name, "Church of Canada."

At the services held in Christ Church sermons were preached by the Rural Dean (ad. Cler.) and the Revs. W. C. Wilson (Spring Hill) and J. W. Vroom (Shediac, N.B.).

PICTOU.—On Thursday evening, the 10th instant, the Rev. Dr. Partridge lectured in Prince street Hall; subject: "Between two Worlds." The rector, Rev. Jno. Edgecumbe, occupied the chair, and in a neat speech introduced the lecturer. Owing to a combination of circumstances the audience was small, but a highly appreciative one. The lecture was a master piece, and one of the best ever delivered in Pictou.

PRINCE EDWARD ISLAND.

DIOCESAN CHURCH SOCIETY.—The meeting of this Society, held on Wednesday evening, February 2, was very well attended and most of the Island clergy were present. Judge Hensley, who presided, in opening made touching references to the loss, by death, during the year, of four much respected members of the Executive Committee, viz., the Venerable Archdeacon Read (for about 43 years connected with the Church here), Owen Curtis, Geo. W. DeBois, and James Pidgeon, Esq. The Secretary read reports from the several parishes, which showed a marked improvement.

was considered eminently satisfactory. The Treasurer's statement was only partial, as all of the collections had not been reported.

A resolution expressive of the sympathy with the friends of the late Archdeacon, in their loss was ably spoken to by the Rev. J. W. Johnstone, and seconded by the Rev. A. C. Jones, and adopted. Also one to petition the Legislature for permission to use the interest of the endowment fund. The question of the general state of the Church elicited timely and vigorous speeches from the Revs. Reagh, Johnstone, Lowe, McKenzie, and Simpson, and from Messrs. C. Palmer and E. J. Hodgson, Q.C.

A resolution was passed appointing a special committee to solicit funds for the payment of a travelling missionary.

The tone of the meeting was very hopeful and progressive.

ST. ELEANOR'S AND SUMMERSIDE.—As our hard-working clergyman, Rev. C. F. Lowe, is still in Deacon's orders, we have to depend on the neighboring clergy for those duties which appertain to a Priest. On the fourth Sunday after Epiphany, Rev. T. B. Reagh, the Rector of New London Parish, was here and had two celebrations of the Holy Communion, one in St. Mary's, Summerside, at 9:30, and another in St. John's, St. Eleanor's, after the 11 o'clock service, at the latter of which he preached. The number of communicants in each church was over forty. Mr. Reagh also preached in the afternoon at St. John's and in the evening at St. Mary's. He is very much liked here and our people are always glad to see him. We are to have Bible classes in both ends of the parish during the remainder of the winter, and after that a good number are expected to present themselves to be prepared for Confirmation in the Summer.

The collections for the Diocesan Church Society this year are expected, when the collector's returns are all in, to amount to upwards of \$40. The unfavorable time of the year must be taken as explanation for the comparatively small sum.

DIOCESE OF FREDERICTON.

PORTLAND.—*St. Paul's.*—His Lordship Bishop Kingdon visited this parish on Sunday January 30th, and took part in all the services of the day. The Holy Communion was celebrated at 7:30 a.m., the Bishop being celebrant the Rev. Canon De'Veber, gosseller, and Rev. A. J. Reid, epistoler.

About ten o'clock His Lordship entered the Sunday-school and addressed the children on the Missions of the diocese, and especially on the one in which they are taking great interest, namely the long vacant mission of Ludlow. For this mission the children of St. Paul's Sunday-school (now numbering, we are glad to hear, 297) have promised to pay for the font, (\$100), if possible, with their Lenten offerings, and when this sum is completed they wish to try and raise \$50 a year towards the Missionary stipend. The Superintendent, Mr. M. Chamberlain, and the Sunday-school Teachers have adopted this plan in order to cultivate a true unselfish spirit in the hearts of the little ones, "Freely they have received, freely let them give." And we certainly wish them god-speed.

The Bishop's address was listened to with wrapt attention by the children, and the first collection for the font was made after the close of the school.

At the morning and afternoon services His Lordship delivered two of his learned and practical sermons, and in the evening administered the Holy Rite of Confirmation to a class of 26 candidates. The Church was crowded on the occasion, and the service was of a most bright, hearty, and solemn character.

On Monday evening the Bishop addressed the Ladies Sewing Society, on the Missions of the Diocese. The lecture was delivered in the Rectory drawing-room and was illustrated by the Bishop's diocesan map. The result of the lecture was that steps have been taken to form a branch of the "Women's Aid Association for the diocese of Fredericton," of which Lady Tilley is President. The visit of the Bishop was much enjoyed by the whole parish, and all hope it will not be long before they see his cheering face again.

DIME READING.—The third of the series of popular Dime Readings was held in the school-house on Tuesday the 1st inst. Some 250 persons were present and all thoroughly enjoyed the cheap and excellent programme provided by the committee. The very amusing tableaux of the "Ten little Niggers," depicted in two scenes, and accompanied by the singing of the well known ditty, was uproariously applauded. The Committee which includes the Rev. A. J. Reid, Miss Harriet Peters, Miss Helen Sidney Smith, and Miss L. De'Veber may be congratulated on the very successful results of their entertainment.

The last of the present series has been announced for Feb. 15th, when a new and excellent programme will be provided.

The Deanery of Chatham met in Bathurst on 25th and 26th ult. Notwithstanding the severity of the weather and the difficulties of travelling, all the brethren were present except two, and they were detained at home on account of sickness. There was early celebration on both days, the celebrant being habited in the vestment and his assistant in an alb. On the former of these two occasions, the service was rendered with full choral accompaniments. The services in the evenings were also full choral. The music at all the services was exceedingly good, showing great progress and advancement in this department of parish work. On Tuesday evening Rev. W. J. Wilkinson, M.A., preached an eloquent sermon from 2 Cor. xiii, 5, and likewise Rev. C. D. Brown, M.A., on Wednesday evening, from John i, 29, latter part.

At the meetings of the Chapter the greater portion of the time was devoted to the reading and study of Holy Scripture. Romans ii was read in the original, and in connection therewith a monograph by the Rev. A. F. Hiltz, on the usage of *nomos* in this Epistle. Psalm xi in Hebrew was read and compared with the corresponding Psalm in lxx. Several matters of importance were brought forward and discussed in a desultory manner, but no action was taken thereon.

SALISBURY.—A very successful concert was given in the village of Salisbury on the 11th ult., in aid of the Mission Hall. The vocal parts were taken by fourteen Children under the leadership of Miss Minnie Smith, who had trained them with great care. The vocal, lancers and Sir Roger were admirably gone through and elicited loud applause.

By special request the concert was repeated at Peticodiac on the 26th ult., to a large and appreciative audience. The Village of Salisbury has, for want of Church accommodation, been neglected for some years, until last July, when a Mission Hall was opened by the Right Rev. the Bishop Coadjutor. It is now the intention of the Rector to build a small Church in this place, for which funds are much needed. The frame for a small Church, site to build upon, shingles, flooring, &c., have been donated by the members of the Church and other friends resident in the village.

ST. JOHN.—The annual meeting of the Church of England Institute, was held on the evening of the 10th Feb., Rev. Canon Brigstocke presided. After the reading of reports, the election of officers took place as follows: President,

Rev. Canon Brigstocke, lay, vice-president, T. W. Daniel and C. F. Kinnear; council, C. E. L. Jarvis, A. P. Tippet, R. P. Starr, Chas. A. Macdonald, E. G. Kaye, W. H. B. Sadler, J. R. Smith, Charles Masters, G. J. Coster and A. H. Demill. Resolutions were passed as to the best means to be adopted for the securing of new members.

The council in their eleventh annual report of the Institute, say they have satisfaction in stating that its work, though marked by no special features during the past year, has been duly maintained. Like all other institutions, it has to share in friendly rivalry with other organizations, parochial and otherwise, and the council cannot, therefore, but be grateful for the measure of patronage bestowed upon it. At the same time, we cannot but feel it to be a matter of pressing importance that its members, we mean especially its ex-officio and ordinary, should more heartily co-operate in its work. We have the pleasure of reporting several new branches of work in connection with the Ladies' Association, but we venture to think that the Institute is eminently fitted to be the centre of such work as a Church of England Temperance Society, a White Cross Army or a Church of England Relief and Aid Society; all of which await the co-operation of the ex-officio and ordinary members. We would not either have it forgotten that one of the objects of the Institute is to provide innocent recreation and amusement—an object of much importance in these days when the passion for entertainments of every kind is so great. We cannot, therefore, but regret that neither of our committees on lectures, or literary classes and recreation has seen fit to organize during the past year any course of lectures or series of entertainments.

The roll of members consists of 9 ex-officio, 1 honorary, 81 ordinary, and 195 associate members, making a total of 286. During the year 7 ordinary and 24 associate members have been elected. We hope to see the roll of members much increased during the ensuing year.

(To be continued.)

DIOCESE OF NIAGARA.

THOROLD AND PORT ROBINSON.—The Bishop has appointed to this important parish Rev. P. L. Spencer, late incumbent of Elora, and Rural Dean of the county of Wellington. The service of induction into the rectorial rights and privileges was performed on February 1st by the Bishop, assisted by Canon Read, D.D., of Grimsby; Canon Honston, M.A., of Niagara Falls; Rev. G. A. Bull, of Niagara Falls, South, and Rev. W. J. Armitage, of St. Catharines. His Lordship preached from Hebrew xiii, 17, "Obey them that have the rule over you, etc." He dwelt upon respective duties of pastor and people; referred to the anxieties and trials inseparable from the office of a minister of Christ, and expressed the hope that the new Rector would meet with all his good wishes and ready co-operation in all his good works. Before leaving Elora, Mr. and Mrs. Spencer were the recipients of many tokens of sincere regard and esteem from the parishioners and other inhabitants. Their welcome in Thorold, and at Port Robinson was hearty and kind. Mr. Spencer begins the duties of his new position under circumstances that promise a useful career for himself and a prosperous era for the parish.

A Nova Scotia Rector writes, enclosing the names of five new subscribers, and promising five more, adds: "I wish to add that the tone of Churchmanship in the paper (the CHURCH GUARDIAN) is SIMPLY ADMIRABLE. I am doing my utmost to circulate it." Who will follow his good example?

DIOCESE OF QUEBEC.

CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.
The annual meeting of the Church Society was held on Wednesday afternoon, the 2nd of February, the Lord Bishop, President, in the chair. There were also present: Revds. G. V. Housman, M. M. Fothergill, F. J. B. Allnatt, D. D.; A. A. Von Iffland, T. Richardson, L. W. Williams, H. J. Peiry, M. G. Thompson, and Dr. Mortizambert, Com. Gen. Irvine, R. B. Dobell, W. G. Wurtel, Jno. Hamilton, C. Judge, Geo. Lampson, A. Pope, T. H. Jones, E. Pope, Geo. Veasy, W. C. Scott, E. J. Hale, R. J. Fothergill, Jas. Patton, jr., Capt. Carter, J. B. Forsyth, etc., etc., etc.

The Rev. M. M. Fothergill, Secretary of the Society, read the report of the Central Board, which gave a detailed statement of the various branches of the Society's work.

The report was adopted and ordered to be printed.

The Rev. A. A. Von Iffland, Secretary of the Diocesan Board, read the report of the Board, which showed a very gratifying account of the missionary work of the Society, and this report too was adopted, and ordered to be printed.

The Secretary, Rev. M. M. Fothergill, read the report of the Clergy Trust Committee, from which it appeared that the local endowments of the diocese are steadily increasing; that eight missions have during the past year raised the required amount to secure the generous grant from Robert Hamilton, Esq.

The Secretary read the report of St. Francis District Association, which was replete with interest and gives a full and clear statement of Church work in that important portion of the diocese. Both parties were received and ordered to be printed.

Com. Gen. M. B. Irvine, C.B., C.M.G., Hon. Treasurer, submitted the accounts of the Society, which were approved, and ordered to be printed.

John Hamilton, Esq., Hon. Treasurer, submitted the accounts of the Diocesan Board.

On motion of M. Pope, Esq., seconded by Rev. Lennox Williams, the accounts were adopted and ordered to be printed.

George Veasy, Esq., read the accounts of the Clergy Trust Committee, when, on motion of W. C. Scott, seconded by T. H. Jones, were adopted and ordered to be printed.

Moved by Com. Gen. M. B. Irvine, seconded by J. Hamilton, — That the Church Society have learned with great regret that Mr. Veasy finds it necessary to resign the Treasurership of the Clergy Trust Fund, and desire to express to Mr. Veasy their high appreciation of the faithful and valuable services he has rendered during the last nine years with so much assiduous labour and watchful care.

The following were elected members of the corporation, viz., Revds. W. Bernard, W. F. Forsyth, J. James, W. G. Faulconer, M. G. Thompson; Messrs. W. C. H. Wood, W. H. Davies, E. Elliot Webb, W. H. Naylor, R. J. Fothergill, K. G. Fraser, T. H. Norris, A. F. Hunt, J. J. Codville, Lorenzo Evans, and Lady Meredith, Mrs. Wm. M. Macpherson, Mrs. Peters, Mrs. Rexford, Mrs. Maclaren, Mrs. E. J. Hale, Mrs. Schwartz, Mrs. J. Shaw, and Mrs. Eno.

J. Hamilton, Esq., and G. G. Lowndes, Esq., were elected life members.

The Vice-Presidents were re-elected.

The Hon. Council were re-elected, and the thanks of the Society were tendered to them for their valuable service during the past year.

The following were elected to serve on the Central Board:

The President, the Vice-Presidents, and all other officers of the Society, all Clergymen licensed within the Diocese, and the Wardens of every Church or Chapel, being members of the Corporation, and C. Judge, F. Montizambert, M.D., W. H. Carter, J. H. Richardson, H. J. Pratto, Robert Campbell, Walton Smith, Herbert M. Price, E. Pope, John Hamilton,

W. H. Tapp, George Lampson, C. Parks, M.D., E. J. Hale, T. H. Jones, R. B. Dobell, W. C. H. Wood, R. J. Fothergill.

The members of the Diocesan Board were re-elected.

The following were elected members of the Clergy Trust Committee:

The Lord Bishop, Chairman, Revd. Messrs. Housman, Fothergill, Smith, Von Iffland, Boyle and Messrs. R. Hamilton, W. G. Wurtel, C. Judge, Geo. Veasy, and R. H. Smith.

The following amendments to Art XII, were read for the first time:—

That the word ten in line 3 clause 2 be struck out and fourteen substituted, and the word five in line forty-six be struck out, and seven substituted.

Also that Art XII be amended by inserting in the first line of clause 3 after word committee: "With the advice and consent of the Investment Committee appointed by the Central Board."

A petition from the Cathedral asking for an alteration in the patronage of the Cathedral Church was submitted and the by-law thereon read for the first time.

Moved by Rev. F. J. B. Allnatt, D.D., seconded by Capt. Carter.—That the thanks of the Society are due and are hereby tendered to the Auditors for the able manner in which they have again performed their important duties.

The Lord Bishop pronounced the benediction and the meeting closed shortly before six o'clock.

DIOCESE OF MONTREAL.

MONTREAL.—Meeting of the Executive Committee.—A meeting of the Executive Committee of the Synod of the Diocese of Montreal was held on Tuesday, the 8th inst., at which there were present the Lord Bishop, Archdeacon Lindsay, Dean Carmichael, Canons Ellegood, Mussen and Mills, Rural Dean Naylor, Rollit, Longhurst, Renaud, B. Lindsay, Revs. J. G. Norton, Dr. Henderson, Rev. J. H. Dixon, Messrs. J. Hutton, treasurer; Chancellor Bethune, Dr. T. P. Butler, C. Garth, Alex. Gowdey. The meeting was opened with prayer by Rev. W. B. Longhurst. The minutes of last meeting were read and confirmed. The secretary read the report of the treasurer on the several funds in his charge. The Widows' and Orphans' fund showed a balance in hand of \$2,727.44. The Sustentation fund, capital account, showed a balance in hand of \$833. The Clergy Trust fund, capital account, a balance of \$3,300. The Superannuation fund a balance of \$3,362.94. The Episcopal Endowment fund showed the capital all invested and the interest on the investments to 31st January all paid to the Bishop. The Diocesan Mission fund account is overdrawn by \$3,292.19.

A report was received from the committee on grants, in reference to certain matters referred to it for its consideration. 1. It recommended that the Executive Committee should make a grant of \$300 towards the payment of the salary of a clergyman to be appointed to Arundel, at present part of the parish of La Chute and Arundel. 2. An application for a grant to Aylmer was not recommended. On motion the report was adopted.

The secretary read a resolution adopted at the Rural Deanery of Brome and transmitted to the Executive Committee, recommending an addition of \$100 to the grant made to the mission of Brome Corner. Referred to the committee on grants.

A circular was received from Rev. Probenary Tucker, Secretary of the Society for the Propagation of the Gospel, stating that "the standing committee regret that the number of persons who express their readiness to subscribe for a copy of the Society's journals from 1701 to 1800 is considerably smaller than was expected, and the publication of the journals in

question would involve an expenditure which the Society is not justified in incurring; the standing committee, therefore, while thanking the subscribers for their co-operation, beg leave to inform them that they will not be called upon for their promised subscriptions.

An application from a clergyman for superannuation was referred to the committee on superannuation.

An application from the widow of a clergyman lately deceased, to be placed as an annuitant on the widows' and orphans' fund, was referred to the committee on that fund.

A sub-committee was appointed, consisting of Revs. R. Lindsay and J. F. Renaud, Rural Deans, and the Secretary of the committee, to enquire as to the additional cost of printing a report for general circulation, much on the plan of the Church Society report, with short accounts from each mission. The committee to report to next meeting of the executive.

The committee on registrations was authorized to get forms printed, the expense not to exceed ten dollars.

The Bishop then pronounced the benediction, and the meeting came to a close.

DIOCESE OF ONTARIO.

KINGSTON.—Girls' Friendly Society.—On the evening of the 7th instant the associates and members of St. George's Cathedral Branch of the Girls' Friendly Society celebrated their second anniversary in St. George's Hall. Over three hundred persons were present. An excellent programme was provided and a plentiful supply of tea, coffee and cake was distributed by the girls. During the two years that this branch has been in existence it has been wonderfully successful; it now numbers eighty members, besides thirty associates; almost every week there are accessions to its numbers.

DIOCESE OF TORONTO.

MIDHURST.—A new branch of the C. E. T. S. was opened here on Thursday, January 27th. The Rev. Allan Daniel, Incumbent of the parish, presided. After opening services, and a few remarks by the chairman, addresses were given by the Revs. A. C. Miles, B.A., C. H. Marsh and G. E. Lloyd, and Mr. William Drury. Forty-four persons united with the new branch, and both pastor and people are to be congratulated on the good beginning made.

DIOCESE OF HURON.

The following Pastoral was read in all the Churches on Sunday, the 6th February:

THE CHAPTER HOUSE,
London, February 1, 1887.
To the Reverend Brethren, and Brethren of the Laity, in the Diocese of Huron.

In the Name of our Lord, Greeting:—Inasmuch as serious injury has for some time past been inflicted on the cause of Christ in this our Diocese, by the use of unscriptural and utterly fallacious methods of raising money for Church purposes; and seeing, moreover, that the principles which should regulate our giving, advocated by us in our primary charge in 1884, have in some instances been neglected, forgotten, or ignored, we deem it best for the interests of our Redeemer's Kingdom, and the furtherance of His truth among us, clearly and unreservedly to state what are the practices to which we refer, and to take such action as the welfare of our sacred religion demands.

While allowing to congregations all reasonable liberty in the conduct of their own affairs, we yet feel that certain abuses in connection with the raising of money for Church purposes have crept in among us, of so secular and unholy a character, that to leave them unchecked would be not only to impair the spirituality of the church at large, but also, by implication, to make us partaker of other men's sins.

In accordance with the above, and in virtue of the authority committed unto us, as chief Pastor over this portion of our Lord's flock, we now formally inhibit all churches and congregations within our Diocese using the following methods of raising money for ecclesiastical or parochial purposes:

1st.—Raffling, throwing of dice, games of chance, or gambling of any kind.

2nd.—All theatrical, dramatic, or impersonating exhibitions, whether public or private.

Beyond these two injunctions it is not our intention to proceed, preferring to leave all other matters connected with this subject to your Christian judgment and sense of what is right as professors of the faith of our Lord Jesus Christ. We may, however, state our opinion, and in this we think we have the mind of Christ.

The only true and Scriptural method by which we can raise money for the cause of Christ is the exercise of the Divine principle of self-renunciation. The spirit too often invoked is that of self-gratification, or aggrandizement. Our offerings, to be acceptable to God, must represent—not the price which some have paid for amusement, and others for gain—but the self-denial of our hearts for the love we bear to Christ.

Trusting that these our Godly admonitions will be received by you in all readiness of mind, we commend you to God and the word of His Grace.

MAURICE S. HURON.

We further direct that this our Pastoral shall be read in all churches and stations throughout the Diocese on the Sunday following its reception.

M. S. H.

St. MARY'S.—His Lordship the Bishop of Huron preached twice here on Sunday, the 6th, and confirmed fifty persons. The congregations were large and the services most interesting.

The Right Rev. Dr. Hellmuth, formerly Bishop of Huron, has engaged a passage from England for himself and Mrs. Hellmuth, and will sail on May 14th. They will spend some weeks in this city.

DIocese OF ALGOMA.

THE BISHOP'S TOUR.

SIR,—Will you allow me space enough in your columns for a few hurried notes of my recent tour in the Districts of Parry Sound and Muskoga. The points visited were Bracebridge, Falkenburg, Stoneleigh and Baysville (Rev. J. Boydell), Ullswater and Rosseau (Rev. A. W. H. Chowne), Leguire, Dufferin, Midlothian and Magnettewan (Rev. A. J. Young), Gomeridge (Mr. G. Gander, who also, as catchist, has charge of South River and Ragle Lake), Burk's Falls, Emsdale and Bethune (vacant), Perry and Huntsville (Rev. T. Elwyd), Asplin and Launcelot (Rev. W. Crompton), Ilfracombe and Stealeydale (Rev. J. Manning), Port Carlisle, Port Sandfield, Brackenridge and Mortimer's Point (Rev. S. E. Knight), North Bay and Chapleau on the C. P. R. (Rev. G. Gilmer). I had previously visited just as the winter was setting in. Three other missions yet remain to be visited, and comprising Gravenhurst and Northwood (Rev. A. Osborne), Uffington and Oakley, Purbrook, Ferris Hill and Lewisham (Rev. J. Green), and Port Sydney, Brunnel, Beatrice, Uford and the Towline (Rev. R. W. Plant). This will complete, not the whole circuit of the Eastern portion of the Diocese, but as much of it as can be accomplished this winter, owing to the pressing claims of my work elsewhere.

Your readers, I am sure, will be interested to hear of various indications, gathered up during this tour, showing that, while deeply

grateful for the generous support given us by our fellow-churchmen in other dioceses, we still enforce and illustrate the principle of self-help as far as possible in the different departments of our work and whether the payment of stipends, or the erection of churches and parsonages. At Bracebridge, for example, mainly through the exertions of the women of St. Thomas Church, a most desirable site was purchased and paid for at a cost of \$550. On this site has recently been erected a most commodious and handsome parsonage, now occupied by the incumbent, Rev. J. Boydell and his family. A new church will follow by-and-bye, so soon as the little flock has had breathing time from its late exertions, and has recovered from a disastrous conflagration, which, within the last few days, destroyed several of their leading business establishments. At Falkenburg, in the same mission, an old church, built several years ago by the then incumbent, Rev. J. S. Cole, has been removed to a more central site, about a mile from its original position, and rebuilt very neatly at a cost of about \$225, the people providing \$125 in labor and money. At Magnettewan St. George's Church has been improved by the erection of a very great tower, of a design furnished gratuitously by Mr. Halliwell, one of our Toronto architects, and a bell mounted weighing upwards of 400 lbs. The Church has also been partially clapboarded, and lumber enough secured to complete the work. At Lundridge a Sunday-school has been organized, under the superintendence of Mr. Jos. Edgar, who will be glad to receive books, etc., while the catechist, Mr. Gander, has already secured a local contribution of \$200 towards the erection of a church. At Emsdale the church (St. Mark's) has been lined and stained, the people doing all the work. At Huntsville the people have purchased and paid for a bell weighing 750 lbs., erected a hall for Sunday-school and other parochial purposes, put new chancel furniture in the building temporarily used as a church and paid off \$100 of a loan made to them for the purchase of a parsonage.

At Gravenhurst, over and above the contribution to the clergyman's stipend, a large number of gifts have been presented for the interior of the Church, while \$75 have been sent to the General Diocesan Mission Fund, in fulfilment of a pledge entered into last year "to try and raise \$100." At Uffington a comfortable parsonage has been erected, largely through local effort, while at Port Sydney another has gone up, making the eleventh in the list of homes, which we can offer to our resident missionaries. But what are they among four and twenty? I must not omit, however, to make special note of the progress which has characterized the Asplin mission, under the charge of the Rev. W. Crompton, who, I am sure, has had the prayers and sympathies of hosts of friends in his recent affliction which deprived him not only of a lifelong companion, but of a true co-worker in all his plans for the corporal, social and religious welfare of his people. Out of his great sorrow, however, God has already brought good in the restoration of perfect harmony between him and his Bishop, and the clearing away, I trust forever, of the mistakes and misunderstandings which during the past year or two had not only disturbed the harmony of our material relations, but created much of prejudice and heart turning among the friends of both, alike in England and Canada. Hence I have been able once more to enjoy the well known hospitality of Ma. Crompton and his family and to see for myself the substantial improvements that have taken place in his mission. First, a very spacious hall has been built (Clifton Hall) as a centre for the congregation for Sunday-school and social purposes, and here, on the evening of Jan. 24th, despite bad roads and a pitch dark night, upwards of eighty persons assembled, old and young, to partake of some simple refreshments, play a few simple games (not confined to the children) and hear

an address on the Church work done in other parts of the diocese. Close by, on the site of the old log predecessor, stands a substantial, ecclesiastical looking stone building, recognizable, to even the first glance of an uneducated eye, as an English Church, solid in its external appearance, tasteful and neat in all its internal appointments, the whole the magnificent gift of an unknown donor in England, who gave £1,000 for the benefit of the diocese, of which £600 has been expended in St. Mary's Church. Here services were held upon the 23rd, morning and evening, a confirmation class of seven being presented at the former. Mr. Crompton will doubtless give you particulars. One feature of the services, however, I must not. Almost without exception they are the heartiest in the diocese, and, as several informed me, they were on the occasion of my visit, exactly what they are. The singing was remarkably good. The choir (i.e. the congregation) taking all the different parts. This is due partly to good training and partly to the presence of a number of young men, sons of English gentlemen, who have settled in the neighborhood, bringing with them brawny hands and faces, good voices, and, luckily for St. Mary's, the knowledge how to use them. St. George's, Launcelot, four miles off, was visited in the afternoon and found filled with a devout and attentive congregation. Here, also, a confirmation class of eleven was presented for the laying on of hands, while on Monday afternoon the people gathered again to witness the distribution of prizes to the Sunday-school children, and to hear an address from the Bishop.

I regret to say that two of our missions are vacant, viz: Gore Bay, in Manitoulin Island, whose clergyman has been tempted away by a more attractive field in the States; and Burk's Falls, Parry Sound District, which lost its incumbent by his return to Jamaica, the land of his birth. Another vacancy has remained un-supplied for several months now, in the Port Arthur district. None of our young dioceses apparently having missionary spirit enough to prefer the rough, unattractive life of a pioneer for Christ's sake, to the smooth, easy, comfortable routine of a town or city parish. I have appealed for such a man through the Church for more than a month, but not a solitary response has reached me! Meanwhile the field is white to the harvest. Rev. J. C. Machan is working on single handed, but the extent of the field, and the impossibility of his supplying it with the necessary services, will be seen in the fact that in his confirmation class, presented last June, were two young women who had travelled no less than eighty miles to receive this apostolic rite! Alas for the Church, if the resource of her supply for the missionary field are so entirely dried up. Very soon I shall be calling for a clergyman for Parry Sound district, to occupy the field whose needs recently touched the sympathies of a Toronto Churchman so closely that he wrote, offering to be responsible for \$200 a year for three years towards the stipend. Am I to appeal in vain? Are these poor souls, who are "as sheep having no shepherd," to be left uncared for? The whole stipend (\$750) will soon, I hope, be forthcoming. The offer of \$200 has already borne fruit as follows: Mrs. Alex. Cameron, \$100 per annum for three years; Mrs. Alex. Cameron, \$100 per annum for three years; H. Pellatt, \$50 do; Dr. Wilson, \$25 do; Rev. Strut Macklin, \$25 do; Sherbrooke Woman's Auxiliary, \$25 do; E. Blake, \$25 do; Miss Thornton, \$10 do; Rev. W. Craig, \$5 do; Mr. Burne, \$5 do; Box 41, Wroxeter, \$6 do; Rev. G. M. Wright's Bible class, Church of the Redeemer, for one possibly three years each, \$100; per Mrs. Nixon, the sum of \$100. The balance will soon follow, and then the hour will have come for the man to appear. "Pray ye the Lord of the Harvest that he will send forth laborers into the harvest."

One other item and I conclude. It is ear-

ention God willing, to have a general Conference of all the clergy of Algoma in Parry and sometime next summer. The event will possess a special interest as the first of its kind in the history of the Diocese. But it cannot longer be postponed. The feeling is growing among us that we need two things only, a closer mutual acquaintance among the clergy, and a more effective organization for the details of our missionary work. The session of a Synod is also looming up. The possibility of making the Algoma Missionary a more effective diocesan organ will be discussed. Means will be probably taken looking towards a temporary administration of our Widows' and Orphans' Fund should occasion requiring the formation of a Synod. The Synod passed at the late Provincial Synod, providing for Algoma representation in the Clergy House will doubtless receive attention. This, however, will involve a large amount of preliminary letter writing, and for this I have requested the Rev. W. Crompton, and he consented to act as my corresponding secretary.

I am now upon a tour in the Diocese of Ontario (kindly arranged for me by the Rev. Canon Innes,) which began on the 6th, and includes, as printed, to be visited, with the approval, on behalf of Algoma; Galt, Orillia, Woodstock, Simcoe, Port Dover, Bradford, Mitchell, Seaforth, Clinton, and Godfray, closing with St. Paul's, London, Feb. 1st.

The Treasurer has informed me that our Missionary Stipend Fund was overdrawn on Feb. 1st, by the sum of \$570.

Yours truly but mournfully,

E. ALGOMA.

DIocese OF SASKATCHEWAN.

Archdeacon Pinkham, Bishop designate of Saskatchewan, desires gratefully to acknowledge the receipt of \$11.57 from St. Jude's Day-school, Montreal, for Sunday-school in this diocese.

TEMPORARY CHURCH OPINION.

The Southern Churchman says:—The connection in which Christ affirms, "He that receiveth me soever He sends receiveth Him," is very motive. He had just told His Apostles of His death, but even this fearful fact did not cancel the mission He had given them nor prove it hopeless. Though Judas had now gone forth to betray Him, yet it was true, and ever would be true, that he who received His messenger receiving His message received Him. Let the messenger of Christ, delivering the message of Christ to his fellows, have good courage. Let the messenger of Christ, with the message of Christ, he has received Christ Him

The same paper adds as to Lent:—A few days and the Lenten season will come. Ought there not to be a preparation for the holy period on the part of all of us? Is it so often the case that members of the Church indulge in an excess of gayety just behind just after Lent, as if it were to make up the time taken from worldly pleasure during the fast? Is it to be believed that this kind of fast that is acceptable to God?

Church Press (New York) enquires:—Would John Wesley be a Methodist? The preachers who belonged to the Wesleyan Church were deeply attached to the Church of England. "Not one proposes or designs separation," wrote John Wesley. For "nineteen years separation was mooted by some of the spirits, but for that time and longer the minds, led by Wesley, resisted all sug-

gestions of the sort, and in 1774 Wesley wrote: "Nineteen years ago we considered the question in a public conference at Leeds, and, after long and candid enquiry, it was determined, without one dissenting voice, that it was not expedient. The reasons stand equally good at this day." After the death of the great and good leader, formal separation, alas, did take place. Were Wesley alive to-day, what would be his counsel? Which would be "the church of his choice?" Would John Wesley be a Methodist?

The Church (of Philadelphia) referring to the commemoration of the 4th of February, 1887, as the centenary of the American Episcopate, says:—

Many persons are tempted to say, it is not so remarkable that, a century ago, two Bishops were consecrated for America by the officials of the Church of England. Still more strange is it that the Mother Church did not perform so necessary an act long before. An examination will show that the difficulties to be overcome were not altogether on the other side of the ocean, but that not a few of them presented themselves in America, and in our own Church itself. It is a matter of record that the House of Burgesses, in Virginia, before the revolution passed a vote of thanks to four clergymen of that colony for "the wise and well-timed opposition they had made to the new pernicious project of a few mistaken clergymen for introducing an American Bishop." In the Province of Massachusetts Bay still more decided action was taken. The House of Representatives charged their agent in London, strenuously to oppose the scheme for "the establishment of a Protestant Episcopate in America," as very alarming to a people whose fathers suffered under such an establishment. It is doubtless true that England had less care on account of the religious destitution of the Colonies than she should have had, but it is none the less true that there was strong opposition in America to the establishment of the Episcopate in this country.

When we remember that the Episcopate, excepting as it has put on schismatic forms, has never shown a disposition to impart its gifts until after much consideration, it is indeed a noteworthy circumstance that in 1787, so short a time after the war of the revolution, the dignitaries of the Church of England raised up to a spiritual equality with themselves clergymen from the American States, and perfected the organization of the Church in the same country, that it might henceforth govern itself as an autonomous body, and apply itself to the great work which awaited it. The world does not furnish a nobler field for the Church of Christ than America presents to-day. May we enter upon the second century of our Protestant Episcopate with purposes correspondent to the needs of our land and people.

The Church Record (Conn.), is strongly opposed to the "Leaflet" system for the Sunday-school; it says:

It seems to us that there was more positive knowledge gained of the Scriptures, and a more definite and permanent affection, for the Church developed when the Bible and Prayer Book were the only text books, than has been or can be gained by all the leaflets that were ever issued.

The tendency to-day is to "scrappiness" in thought and knowledge, possession of a series of items rather than broad knowledge, and this tendency is, we are convinced, increased by the leaflet system. Instead of a broad knowledge of the Bible as a whole, a partial acquaintance with a few incidents taken out of their connection is obtained. The children do not respect the leaflet as they would the text book. And comparison is constantly made in the child's mind between the secular and the Sunday-school to the disadvantage of the latter by

the comparison of the books carried to school, and the scrap carried to Church. School is recognized as a place for work, and the Sunday-school as a place to "go to," of which the result is pic-nics, Christmas trees, et hoc genus omne.

We never will command for Christian instruction in the minds of either children or parents, the respect that secular education possesses until we treat the question with more dignity, and by set instruction books with references which require the scholars to cultivate a knowledge of the whole book, and "Search the Scriptures" from end to end. This can never be done by the leaflet system. Thorough knowledge of the Bible and Prayer Book which the need of the age demands, and the intelligence of our people makes possible, can never be so obtained. On the contrary, the dignity of Christian education is being lessened.

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

DIocese OF ALGOMA.

To the Editor of THE CHURCH GUARDIAN:

Sir,—I see a letter in your issue of January 26th the signature of "Philecclesia," which I very much regret to see. I do hope the writer is not a clergyman. At the outset "Philecclesia" is altogether wrong. All the clergy in Algoma do not receive \$700 a year. I now receive \$400 from the Diocese and this is supplemented by a Government grant of \$200 for an Indian School, and to alone teach the latter is worth to any man \$500 in labor, etc. My next neighbor at Bruce Mines gets the same as I do from the diocese (\$400) and tries to get what he can where he can. Within the past two years I have had one marriage fee, and this amounted to three dollars, and I had to walk over one hundred miles to perform the ceremony. Of course, we are all rich in Algoma and as in some places we pay for goods twice or thrice as much as people do at the front there is a lot of "sentiment" about us. Has the "lover of the Church" ever been to Algoma that he knows so much about the missionary hardships of this and the older dioceses. I am not writing for myself, nor should I have written, but as I have spent five years in Algoma, and all that time could not as much as keep a wife, and as I have to live alone in a parsonage among Indians with not as much as a cat, I think I am as hard put to it as any one, I do not complain, nor should the Church hear from me were it not that I think "Philecclesia" is going to injure God's work. There is no man in Canada sympathises more with the poor clergy in all the dioceses than I do, but I cannot stand to see my own diocese run down. If "Philecclesia" thinks he is going to benefit Toronto or Montreal at the expense of Algoma he is mistaken. In the face of all that is human about us it is only just that the men in the older dioceses should be supported, and we in Algoma pray that they may be; but I, sir, protest in the name of my fellows against such a letter as that of "Philecclesia." If he is a clergyman let him not try again to promote the cause at our expense.

I am, Sir, yours,

C. A. FRENCH.

P.S.—If the Bishop of Algoma cannot support a man entirely, let him not send him where he mentions. I know every foot of ground there, and it would be a crime to send a man in unprovided for. He will at best have hard times of it.

Sir,—In my communication of the 20th ult., in regards to the music of St. Chrysostom's Church, I inadvertently said that the Christmas anthem was taken from the "Creation," when

I intended to write the "Messiah." I pray those who noticed the slip of the pen to remember that "to err is human."

However, there can be no mistake about the "Creation" as rendered by the choir of St. John's chapel, Varick street, last night. Slippery sidewalks, a heavy shower of rain, and the general gloom pervading that dingy portion of the city did not prevent a vast audience from assembling to hear the great work of the *Maestro Hayden*.

Fully half an hour, before the service began every seat was occupied both in the body of the church and in the wide galleries, an elbowing mass of humanity stood in rows around the walls and struggled for standing room even in aisles.

The disagreeable weather and the crush quite prepared the congregation to understand and appreciate the Targo movement, "the representation of Chaos," played on the grand organ by Mr. Geo. F. Lejeune, the able organist and choir master, which preceded the opening recitative of "Raphael," "In the beginning God created the Heaven and the earth * * * and darkness was upon the face of the deep," but with the grandeur of the *finale* of the first chorus, "and there was light," sung with due *fortissimo* effect, a solemn hush seemed to fall upon the multitude, and with peace came enjoyment.

This work is too well known by your readers to need any special mention of the various numbers, but it may be said that the choruses in general were sung with great steadiness and spirit, and that perhaps those best rendered were "The marvellous work," the ever welcome "The Heavens are telling," and the grand final portion of the second part, "Achieved is the glorious work."

The tenor who sang the part of "Uriel" was not equally as good as he who took "Obadiah" in the "Elijah" previously given, but the basso who sang "Raphael" was in splendid form and rendered very impressively the aria "In rolling billows," and gave great expression and sweetness to the latter part where

"Softly purring glides on
Thro' silent vales the limpid brook."

The boy soprano who sang "Gabriel" is said to be one of the finest in the city. The notes in his upper register are certainly delightful and all listened with breathless interest to his rendering of the air "On mighty pen," which displayed to advantage the great flexibility of his voice. The passages "The cooing of the tender dove" and "The nightingale's delightful tones" were wonderfully executed, and one felt that like the chorister of Sir Arthur Sullivan,

"The angels must his dreams have blest
To teach him such sweet singing."

The next musical service of especial interest will be at St. Chrysostom's Chapel, when the fine choir there will sing on the evening of Quinquagesima Sunday Mendelssohn's "Hear my prayer," and following that, on the first Sunday in March St. John's choir will sing the oratorio of "Abraham" by Moliqne.

Thanking you for your valuable space,
I am yours, etc.,

WANDERER.

New York, February 7th, 1887.

ERRATUM.

Owing to an unfortunate omission of a line in setting the following letter we repeat the whole; the omitted sentence being in italics.

SIR,—An easy way to read the Bible through within the year is the following:—Leave out all the Sundays and there will thus be 313 days. In the New Testament there are 260 chapters, which together with St. Luke's Gospel and the Acts would give 52 more, together 312 chapters. *The Old Testament contains 339 chapters,*

so that by reading three per diem there would be ten days to spare to cover which drop out Passion week and divide Psalm cxix into four parts. I would suggest reading the Old Testament in the three sections of the Law, the Prophets and the Psalms. When one chapter can be read at family prayers night and morning, one at noon and one before breakfast, the plan is reduced to the minimum of difficulty.

Yours sincerely,

T. EVERETT.

31 January, 1887.

AN OPEN LETTER TO MESSRS. CHAS. JENKINS, PETROLIA, ONT., AND W. J. IMLACH, LONDON, ONT.

GENTLEMEN,—It is gratifying to see an increase of interest of Churchmen in the question of additional power in the Provincial Synod, and in that of a confederation of the Church. I have reason to believe that you are the writers of the letters lately published in the *GUARDIAN* signed "Layman" and "Churchman," and I venture thus publicly to greet you as co-workers with me in the revolution I have long urged in the Constitution of our Church. The letter in the *Globe* of last autumn was a powerful argument in favor of confederation as opposed to the present diocesan system of disintegration, and have grounds for the belief that these mutterings of a coming storm had influence in reproducing the resolution of the last Provincial Synod that the Metropolitan of Rupert's Land be invited to open communication with them on the subject of a closer alliance.

I observe that your efforts are devoted more especially to the increase of the powers of the Provincial Synod, while I have been striving for the larger object—that of a federation of the Church in British North America. This scheme necessarily involves yours, and yours is a step to mine. The argument in support of either will apply to both. We may, therefore, work together, each assisting the other, the result being, I have no doubt whatever, in confederation. In my frequent discussions I have not met with a single opponent—but I have met with coldness; and it is upon this point alone that I now propose to speak. This coldness is exhibited by that class which I very broadly, though not accurately, term the "Hierarchy." If in this term you include Bishops and officers of the Church, such as Deans, Archdeacons, Canons and well salaried Presbyters, it will express my meaning. The ill-paid clergy, and the laity are a unit in favor of the great change. And the misfortune for us Reformers is that under our irrational and fossil system of Church government an overwhelming power is centred in these very gentlemen. It seems too much to expect from weak humanity, even though clad in the vestment of a Bishop, that the ease, comfort, dignity and power of a diocesan shall be endangered even by his own vote. It would be difficult to induce the Senate of Canada to decree its own destruction and it would be impossible to argue the Bishops of Canada into a measure which would destroy or even seriously lessen their power. If confederation involved that task, I should not attempt its performance. I know of one dignitary who expressed himself thus, "Confederation would be a good thing, but it would destroy diocesan autonomy." These few words are the key to the coldness of which I speak. The cleric possessors of power, honor and comfortable income fear a change which might decrease these constituents of their lives, and hence their coldness. They admit that the change would benefit the Church as a whole, but they are unwilling to help it on. The feeling of duty to the whole Church comes into collision with the feeling of duty to parts—those parts being themselves—and while damning federation with faint praise, they cling with a

timorous veracity to the good things they have—fearful to run the risk of getting worse in the upheaval which confederation would involve. Now let me be clearly understood. I say with the utmost sincerity that I do not believe a more noble, self-denying, zealous, or devoted body of men composing the Bishops and Presbyters of the Church in British North America exists in any part of the globe. They, I know, are all underpaid, and they carry on the work of the Church with unexcelled zeal and industry, often under the most disheartening circumstances. That the feeling which I have described should exist is no aspersion upon their characters as Christian teachers. To expect its non-existence would be to expect an impossibility. The loss to them of the advantages of which I have spoken would be a loss to the whole Church as in every instance their power for usefulness thus, that federation would, in every case, increase and not decrease, as well as the ease and comfort or the dignity and power of the whole clergy, from the Metropolitan to the poorest Presbyter. But I go further, I fully believe that what I have, for the occasion only, termed Hierarchy, though they cannot be expected to inaugurate an active movement in favor, either of increased power in the Provincial Synods, or of federation are willing that both succeed if the laity so wish. They may stand coldly aside until the mind of the Church, as expressed in Synod by the great laic power, declares itself in favor of these changes. They may not at once offer themselves as propellers of the movement, but they will not place stones before its wheels. And who can blame them for this conservatism? The movement should begin with the laity. This element was work hand in hand with it, and as the question of money will form a commanding constituent in the scheme the laity who must supply it should be its originators.

How is this feeling of the laity to be ascertained? It is to me wrong unless I can point out a remedy for the fruit of which I complain. I am not an Iconoclast, I do not propose to break down until I can rebuild a better structure. I, therefore, propose two preliminary steps to be taken by the laity. The first is full discussion in the Church, and so far as is reasonably possible, in the secular press; and the second is this, that at each meeting of each Diocesan Synod of British North America, the laity make it a point to propose resolutions urging the Provincial Synod seriously to take these matters into consideration. The objects are so good that so soon as the wretched condition of the Church as compared with the state of other Christian bodies, is properly understood, there will arise a determination to free her from the icy embrace of the present diocesan system, and enable her to exhibit herself in her real beauty and power. Federation, and nothing else, will do this. The petty trifling which has for long years rendered the Provincial Synod a laughing stock would disappear in the presence of the truly national and imperial work of the confederated churches of British North America.

I proposed, with the indulgence of the *GUARDIAN*, from time to time to go over the ground I have already trodden in the *Dominion Churchman*, discussing this great question. The *GUARDIAN* reaches thousands who never see that paper, and I think I can prove incontestably, first, that the Church in Canada has for years been falling behind, in numbers, wealth, influence and usefulness, and that there is but one remedy—confederation.

Yours, etc.,

WILLIAM LEGGO,
Master in Equity.

Winnipeg, Feby. 1, 1887.

A mother may have the finest culture, the most brilliant surroundings, but she is not fit for her duties unless she be a Christian mother.

The Church Guardian

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Special Notice.

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CALENDAR FOR FEBRUARY.

- FEB. 2nd—Purification of V.M.
- “ 6th—Septuagesima.
- “ 13th—Sexagesima.
- “ 20th—Quinquagesima. — (Notice of Ash Wednesday and of St. Matthias.
- “ 23rd—ASH WEDNESDAY. (P. Pss. M., 6, 32, 38; E. 102, 130, 143.—Commination Service.
- “ 24th—St. MATTHEW, A. & M., Athanasian Creed.
- 27th—1st Sunday in Lent.—(Notice of Ember Days.

THE TRAINING OF THE WILL IN CHRISTIAN EDUCATION:

By the Rev. G. R. Wynne, M.A., Rector of Killarney, Author of "Twelve Hints to Church Choirs," &c., &c.

In an able review of the spiritual faculties of man's nature, Canon Liddon concludes his argument against materialistic views of the human soul in these words:—"This reflective reason—*this will which may be trained to a freedom and an intensity of extraordinary power*; of what are these faculties so suggestive as of the knowledge, love, and service due to that Being of Beings, who is the end, as He is the Author of this centre of complex and self-controlling life."*

The sentence which we have italicized appears to us to be well fitted to stand as a motto for our best efforts in Christian education. The advances made during the past ten years in the organization of religious education in connection with our Church are most gratifying. It is well, however, from time to time to sit down and consider the question—What are aiming at? What is our ideal of the results to be obtained? Those who have been most earnestly engaged in the work of Christian education will often have felt a secret pang as they asked the question—what are these well organized classes—these Diocesan inspections—these systematized notes and leaflets—these periodical examinations—these premiums, leading to? What are they giving to the Church of the future?

That they are giving us more interesting and more interested scholars, better answers, more accurately informed teachers, larger mental results, we cannot doubt; nay more, that many a young life has been consecrated to God within the walls of our Sunday-schools: that many a child's deathbed has been rendered beautiful as the results of our religious education—these things we know, and we cannot sympathise

with the wholesale criticisms which are from time to time launched against Sunday-schools. But still, after all this has been acknowledged, is the reflecting mind satisfied? What answer have we to give to the questions—What is the principal aim of religious education?—and How far are we reaching in its attainment?

Without for the present dwelling on the exceedingly important question of the relative merits of the Sunday-school and public catechising by the clergy, let us quietly consider the philosophy of Christian training in the light of Canon Liddon's pregnant words, and far from the struggles of competitive examinations, and the hum of class-rooms.

Think of "this will, which may be trained to a freedom and an intensity of extraordinary power." Have we found out the best way as yet of training the will to act freely and intensely for the right? Have we kept that training in its supreme place in our ideals? Have we placed that object before our bands of Sunday-school teachers? Have we found any way for testing the progress of cultivation of the moral power of choice between right and wrong in our inspections or examinations? Does not our present system of arriving at a judgment of comparative results necessarily fix attention on those which must be held of secondary value—intellectual attainments, the discipline of memory, the training of the intelligence?

And if it is argued—no system of examinations can test the real moral results of our instructions, may we not be borne with if we ask, is there no fear of the higher aim being thrust aside by many a teacher under the pressure of a necessity to pursue that lower one which is to be tested? We desire to view the whole matter in the fairest and calmest way. The duty of giving historical instruction, of storing the minds of our children with Scripture facts both of the Old and New Testament, with the doctrines of our Creed, and with the devotional language of spiritual songs, is admitted to the fullest extent; and we acknowledge that long experience has been so utilized as to bring this part of the work at present to a high standard. Yet once more we say—have we found out the way to develop (not in isolated cases, but in the mass of our children) the free, the enlightened, the governing will which shall choose between right and wrong, and which from the utmost citadel of the heart and conscience shall ever say—"that which is true I must believe; that which is right I must do"?

We are sufficiently acquainted with the habits of the young to know that if it is hard to teach them to remember facts, and harder still to teach them to obey directions, it is hardest of all to so discipline their principles as to secure that, by God's help, the law of daily action shall issue from within their own enlightened consciousness, as from a tribunal not to be ignored.

Yet this is what is to be done, if we are to fit the baptized child of God by the discipline of early training to meet with the awful temptations of this world. It is a fair sight on a Sunday morning—let us suppose an Easter Day—to go into a large Sunday-school and see the sunshine pouring on the bright dresses and brighter faces of a band of children, whose eyes glisten as they attend to grave and earnest teachers, who are telling them once more the story of the open sepulchre, of the white-robed angels, of the stooping apostles, of the weeping Magdalene. But standing aside by the superintendent's desk, we cannot look down upon the *anerithmon gelasma* of that sea of happy faces without remembering how surely sorrow and temptations are in store for many of these; how the enchanter's wand of the world is sure to touch, one after another, many a fair brow; how among those intelligent lads in the head class, there may too possibly be more than one who shall play the doomed part of "Faust," and with a memory stored with creed and

Gospel shall live to cry—"O that I had never been born!"

Have we to the uttermost of our power studied the best mode of training to qualify our beloved children to fight manfully against sin, and to withstand the temptations of the world, and the flesh? On that Easter morning how many of our teachers drew the great lesson from the day, that there is a power in the Resurrection to enable boys and young men to say "No" to the invitation to go with wild or foolish companions into places of temptation, to listen to the alluring voice of self-indulgence, to ape the full-grown man by learning early to drink and to smoke, or to think it a fine thing to be seen among the crowd on a race course, or lounging about the streets at a late hour of the night.

Let us try to frame a theory of the way in which something more may be done to cultivate the autonomy of the will, and then consider by what agencies we may best get the theory to work.

We write with a full and grateful recognition of the noble address to the Holy Spirit—

Every virtue we possess,
And every conquest won,
And every thought of holiness,
Are Thine alone."

But we also write with equal assurance that that Divine Spirit does not, as a rule, work miracles to compensate for neglect, even as He does not infuse muscular strength into arms which will not learn the tonic power of exercise.

1. We believe that in the discipline of children one of the earliest and most patient aims should be to develop an inward controlling force, which, when the mind has understood the distinction between right and wrong, shall lean with sufficient power to the side of right, to make its habitual choice of that side quite irrespective of rewards and punishments. This training of principle may be held to be the absolute contrary of the whole system of nursery maids, with their "I'll tell your mamma," and of half-educated governesses with their ready sanction of a slap or a bad mark. The wrong way to reach our aim is to set ourselves, whether we be parents or teachers, in place of the child's conscience, and to overwhelm him with a perpetual shower of "Do" and "Don't," so that he shall always be looking out for external guidance, and if rebuked for some fault, be ready to say, "You did not tell me not to do it."

The inward monitor, the conscience, Mr. Herbert Spencer tells us, is the result of development. We deny the assertion so far as the conscience faculty goes, but we heartily endorse it in respect to the extent and autocracy of its rule, and the degree of its enlightenment. We believe the true ideal to be aimed at is so to enlighten and strengthen conscience as to lead it to decide for the child's course of action, so that external rules may be as soon as possible taken down like the scaffolding of a newly-built house. To make the house depend for its stability on the scaffolding, is to totally mistake the object of the latter, and to ruin the building inevitably. The external support of rules, when it has once gone beyond the training stage, becomes a source of weakness; and when the day inevitably arrives when ruler and rules external to the will are withdrawn, the weakness of the will becomes as fatally evident as that of an ankle which has been strapped up for years by steel and leather if these props are too suddenly removed.

How to produce this autonomy of conscience, this self-controlling will, is the next question. That it is only to be done by degrees, and very great patience, is evident, when we remember with what impulsive, thoughtless beings we are dealing. That it is to be done with study of different dispositions also goes without saying—for one child is as plastic as dough—another as elastic as a young hazel twig, a third as stiff and hard to bend as a steel bar.

* "Some Elements of Religion," Chap. III, sec. 2.

This being the case, the wholesale pouring in of the most useful knowledge in a class is of little service, unless wise and loving care, following personal study of idiosyncracies, be given to each.

This training, the work of years, must begin early, and probably in its first stages will take such form as the following:—Instead of saying continually, "Don't do that," or "You will be punished if you do that," the parent or teacher will say, "Ought you to do that?" "Is it right to say or do this?" Punishments will of course always be a part of education. But our view is that if punishments or rewards are held out as sanctions of conduct, they will produce a very spurious morality, and the moral sense will never strengthen. Hard as it may be, and baffled as we shall be by some peculiar children, the training from the first of the young heart to look at actions in the light of right and wrong before doing them, and indignantly to reject those condemned by conscience, must have most beneficial results in the majority of cases. [See Note at end.]

Educated parents who reflect, will more or less act on this principle; but impulsive, and impatient, and unconscientious ones, will take the old-fashioned and less troublesome plan of simply pouring in orders into the almost unconscious ears of children, and freely administering punishments, if they are broken; or perhaps which is almost worse, taking no notice, and thus actually training the young in ways of lawless disobedience.

The hard-worked poor, with their overwhelming domestic and family burdens, can scarcely be expected to adopt or act on the principles advocated, and it will then devolve on teachers in day and Sunday-schools, and on the clergy to take up the work of discipline. That it is harder to do this in schools than in the house, is clear, for the teacher has but a limited portion of the child's time at his disposal; and has generally to contend moreover with an exactly opposite system of home influence. But it must be attempted, and by God's blessing can be hopefully undertaken, we believe.

II. We have space only to give slight hints on the way in which it seems to us, an improvement in this direction might be introduced in parochial teaching. First, unity of aim will be attained if the clergyman gathers round him often, as so many do, all his teachers, both of daily and Sunday-schools, and impresses on them the vital importance of developing the slumbering conscience, and drawing out and strengthening the will towards the law of duty. He may possibly be moved to say—"To succeed in making a boy or girl, under the blessing of God, set up duty on the throne of his heart, will be of more use to him than to enable him to pass a hundred examinations." To show him Jesus Christ as our example in doing the will of God, and to teach him every day to say, "would He do this? If not I shan't do it?" This again, the parish clergyman will perhaps put before his assembled teachers as the first law of practical Christian education.

And then as the principle here advocated will have to be worked out in a systematic and patient way—what system or plan, it may be asked, will best enable pastor and teachers to carry out this work? We answer fearlessly—the Church Catechism, loyally and sensibly used. How nobly does it lend itself to such a purpose. First, the great assurance that the young soldier is, indeed, one of God's family, with all the Father's love and grace secured to him, and the Father's eye upon him in loving watchfulness always. Secondly, the child's pledge or promise of a life of holy choice, rejecting all evil things, choosing to do all that is directed by his Father. Then—delighted combination of grace and free resolution—"By God's help to I will." A motto by the way worthy of being printed on the page of every child's Prayer-book in letters of gold.

And after this introduction, how well the whole system of this brief formulary lends itself to our course of will-training? *The Faith*, historical and doctrinal, gathered from the Bible and so plainly worded, so easy to grasp, so free from technicalities and controversies, all and no more than is necessary for the youthful soldier, to live and fight by, and at last to die by. The law of *Duty*, first to God, and then to self, and to others, worked out so admirably in detail, and lending itself to application to every action of life. *The Helps*, prayer and Sacraments, on the meaning and necessity of each of which so much can be said year after year as the young mind opens, and the conflict develops between the higher and the lower will. The hearty use of the Church Catechism as the Church's manual for training the free and intelligent will of her children, cannot, we believe, be too strongly urged. The teaching of its words and of its simple and obvious literal meaning, will be the office of Sunday-school teachers, and those who take classes in the day school. The New Testament history will crystallise about the nucleus of its creed. Then the deeper meaning, the daily application, the working out of motive, vow, faith, duty, helps, in a hundred ways, will be the happy office of the clergyman in his school classes and his Church catechising, year after year.

Such teaching will never grow stale, and instead of burdening the memory with hundreds of dates and minute facts to be reproduced at an examination, the tendency of such teaching will be to fix attention on great principles, and to draw out fervent wishes, and to develop humility for many faults. The close contact with daily life of the laws of duty when worked out in detail, will make the teaching always fresh. And the little ones will not be half so likely to fall asleep when their clergyman walks up and down showing them how they can do their duty to God in the nursery, and their duty to their neighbour at their games and lessons, as if the subject was the falling of the walls of Jericho, or the sun standing still on Gibeon, thousands of years before they were born.

Nothing is intended in the text to be said against old-fashioned doctrine of teaching children to obey. Obedience and truth are the prime moral duties of the young. But in the discipline of obedience two things should be borne in mind:—

(1.) Every child should be taught as soon as possible to distinguish between moral great duties and those small minor matters such as habits of order, neatness, punctuality, cleanliness, refinement of speech, and so forth: attention to which must be developed by the giving of rules, and obedience to orders.

To put moral duties, such as those given in "My Duty to God" and "My Duty to My Neighbour," on the same level with the former, by making all alike simple matters of command, is a grave error.

(2.) Obedience to the higher moral law should be developed through obedience to the earthly parent or teacher; but every effort should, from the beginning, be made to shift as soon as possible the authority from the external to the internal rule. Moreover, we would go farther and add that where a child is gentle, and loving, and devoted to a parent, the obedience to his will, which naturally flows from such a loving disposition, should be carefully used as a means of introducing the idea of relation to a yet more tender Parent, the Lord Himself; and as John the Baptist gladly transferred the allegiance of his disciples to one greater than he, so the wise parent will aim at guiding the filial spirit towards that greater Parent who will be by His children's side when the earthly father is no longer near to exercise the constraining influence of his presence.

LENT IS AT HAND; HOW SHALL WE USE IT?

Lent offers a mode of complying with the precept "Grow in grace." The object of Lent, therefore, is discipline, the acquiring and strengthening of Christian graces.

This however, can be only through more frequent and more earnest use of all "the means of grace," worship, sacrament, meditation, confession, intercession, alms, and works of charity.

But for such increased use of means, more time is, of course, required; and, more time for religious uses involves taking time from worldly uses.

The first essential condition of using Lent aright is to have redeemed an amount of time in some quarter. And there is not the least question as to where we should begin this work of "redeeming the time." The time usually given to amusements and entertainments is naturally the first to be redeemed from the lower use to the higher. We may also with obvious fitness take for this higher use the time usually given to such businesses and affairs as are not limited to any particular time, but which may be done at convenience; and, in short, we should redeem all time but that which is necessary to the due performance of the duties of our vocations. The ordinary domestic cares and the occupations which are the mode of livelihood, are not expected to be set aside or neglected; nevertheless, these may often be made less exacting.

But, when in such ways time has been redeemed, special care is to be taken to appropriate such a time wholly to religious uses. It were idle, if not mischievous, to take time from our vocations and use it in our avocations. No one is justified in making Lent a secular convenience, a time for beginning or finishing the various articles of fancy work long had in contemplation. Let the sole object of such "redeeming the time" be in order to begin or carry on some definite religious work, and make some personal advance in religious culture by reading and study or by the establishment of more effective habits of piety. Especially should Lent be used to complete those plans of moral improvement undertaken in the past, but left unfinished; as well as to renew old social ties that have nearly perished by neglect. And this latter, not for the sake of pleasure; but "to do good unto all," thus letting our "light shine."

The second essential of using Lent aright is to have "redeemed" an amount of money, so that the increase of subjective piety may have the means of outward expression. More prayers involve more alms, if we would have our religion symmetrical. Prayers and alms should be inseparable and always in direct proportion, not reciprocal. Neither of these may be substituted for the other. We must not try to make "the calves of our lips" do duty in the way of sacrifice for the calves of the flock. But to use Lent for the purpose of earning money would be to sacrifice its first essential, the redeeming of time. The only alternative is that the redeeming of money in Lent is to be by saving money. And the obvious way that this may be done is by the foregoing of expensive entertainments and indulgences of appetite and fancy. But the money thus redeemed must be conscientiously devoted to religious uses. Obviously there can be no religious benefit derived by any self-denial which redeems money from one sensuous indulgence, only to spend it on another.

The great sin of the age, the sin of which we are all guilty in one way or another, and for which we all suffer in greater or less degree, is the sin of excess, intemperance. Over-work and over-indulgence are the complementary forms of this universal sin of excess. Lent is our opportunity to combat successfully with "the sin which does so easily beset us." Lent comes to those of us wholly immersed in "the cares of this life," as well as to those wholly absorbed in the pleasures of sense and taste, repeating afresh the warning and the precept: "The life is more than meat, and the body than raiment." "Seek ye first the Kingdom of God, and His righteousness."—*The Church Helper, Mich.*

How ludicrous are some of our monumental epitaphs. As if the story of a life could be chiselled by the stone-cutter on the side of a marble slab!

FAMILY DEPARTMENT.

THE PRIESTLY CONSECRATION.

BY W. C. B.

Around Thy altar, Lord, I would abide;
There is no home, no peace, no rest beside;
E'en though with halting steps I'd haste to be
Thus nearer, Lord, to Thee.

Here in Thy earthly courts a servant I,
Might zealous art in Thy great work apply,
Might speak some word to win some hearts away
From pleasure's gods of clay.

This temple—but the shell reared by frail hand,
These faithful hearts—Thy sacramental band,
This altar whence Thy living praises ring,
We to Thy footstool bring.

Bless them, dear Lord—on holy purpose bent,
Be morn's first strength and evening's ardor spent;
To Thee our hearts; with this Thy holy fan,
Shall ever true remain.

—The Church.

JOSEPHINE'S COURAGE.

(From the Young Churchman.)

[CONTINUED.]

"We brought mamma, to see if you were a poor looking—" began one of them indignantly, while the younger one climbed on her knee, confidently, and a tall lady, very gentle and nice looking, checked the eager little tongues, and asked quietly and politely:

"May the children stay with you? They told me how kind you were; but nurse thought as you were a stranger, she must bring them back to me. I am willing to let them stay, if they are not troublesome to you."

"Oh, I am very glad, madam," answered Josephine, in a sweet, courteous voice, and the children cried out:

"It is all right, now for mamma came herself to see, and she left us, because she knows who is nice, and who is not, and I don't believe nurse does. You are nice, you see, because she lets us stay."

Presently they were all absorbed in watching some yachts, in the distance, looking like lovely white winged birds on the blue waves of the lake, and Josephine was comforted by the sweet companionship of the children. "God sent them for comfort," she thought, thankfully, pressing the bright heads against her.

But the restless creatures could not bear stillness, for any great length of time, and Nellie, the little one, turning her head, suddenly, cried out:

"Oh, see all the smoke coming?"

Josephine looked around. A black cloud of smoke poured up from the centre of the boat, and as she looked, without comprehending, there was a shout of fire, a great rush, and then shriek after shriek, and a maddened scuffling and struggling of frantic, human beings, for life-preservers.

The two children threw their arms around her and screamed terribly.

"Be quiet. Don't scream. Hold my dress. I will not leave you," she said, as quietly as she could. In fact, a great calm had come over her. She felt quite sure that God would help her with the children. There was no thought of herself, in her mind. If she could only save them! They had been intrusted to her, and she pushed firmly and steadily to where the life-preservers were being hurriedly seized and put on. She found one, and fastened it on Nellie, and had a struggle to keep it, as a frightened man attempted to take it from her.

The flames had now burst forth, and persons were jumping overboard, beside themselves with fear. The fire cut off those on the bow from those on the stern, and the little girls cried piteously, but not loudly, for their father and mother.

Josephine found another life-preserver, and was fastening it upon Jamie, when a man coming up, snatched it from her, put it on, and sprang overboard before her eyes.

The children seemed crazed with fear, and tried to break from her.

"Oh, let us jump! Do let us jump! We don't want to burn!" They screamed.

A friendly old gentleman approached the girl and her charges, and said to her:

"I will help you as much as I can, but do not jump into the water as long as you can help it. See, there is a tug-boat coming now, and if we can hold on, they may take us off. It is not far to shore, but the water is cold, and to jump is almost certain death, even to a swimmer."

He then helped them over the railing, as far out of the reach of the flames as possible, Josephine never losing her hold of the children, who were patient and obedient, now doing quietly what ever she told them. She tried only to keep her mind clear and composed. Perhaps this was the way in which God would take care of her forever and forever, and she would be content to bear His will.

If they could only hold out till the boat came! It was steaming alongside now, and the persons on the railing, in the stern of the boat, shrieked frantically for help. It came nearer, and the children's bright eyes grew eager with hope, but Josephine dared not look nor hope. It passed on to the stern, and a few men leaped on board in safety. The flames caught to the rescuing boat, and she steamed away to extinguish them, and again approached to save two or three, and to leave once more to escape destruction herself. The last time she anchored out of reach of the fire, and boats were put off to save as many as possible.

Almost blinded by the smoke, scorched and parched, bewildered, nearly fainting, Josephine still firmly held the children. At last strong hands were held out to them, cheering cries came to their ears, and before they realized it, they were safe.

Late that evening, a party of thankful human beings were gathered in a friendly farmhouse, on the Michigan shore.

Nellie, Jamie, Rob, Jamie, the father and mother. They sat as nearly together as possible, and grasped each others' hands, and kissed each other, rather hysterically, Mamma held her two recovered girls with a tight grasp, and the talk was incoherent enough.

"Oh, when we missed you! and mamma tried to go through the fire, and papa held her, and she screamed, and nurse just threw Jamie on the deck and jumped overboard," cried Bob.

"And Josephine told us she would keep us, and she never let go once. And she gave us the preservers—only the man snatched one away," cried the girls.

"And was there ever happiness like this—like having them from the dead?" cried mamma, and she kissed Josephine. All the children precipitated themselves upon her, and the father shook her hand, in gratitude inexpressible.

So Josephine was led in "ways unknown," for the kind parents of the little girls gave her a home, and she was trained for a useful and happy life in the church's ways.

When her letters were produced, it was discovered that one was addressed to Nellie's mother, and she hardly needed Mr. Somers' recommendation to take the young girl to her heart.

As for the old shoemaker, when the papers were filled with praises of the courage and coolness of his niece, he had not a single sneer, but received them in silence, only he remarked to his wife,

"I could not well believe it of her! She had not a word when I scolded."

"Hers is a better courage," answered his wife.

ANNIE F. VERNOR.

God's grace is a bridge not built on earthly piers, but suspended, and spanning the awful chasm of your guilt, one end resting upon the rock of eternal promises, and the other on the foundations of heaven.

MAGAZINES FOR FEBRUARY.

The Church Review—Houghton, Mifflin & Co., Boston, contains the second of the articles of the Rev. E. Gould, M.A., on the Divine Origin of Episcopacy, in which he adduces the teaching of the Early Liturgies. The never ending discussion as to whether the name "Protestant Episcopal" is to be changed or not is continued by Prof. Nelson.

The Homiletic Review—Funk & Wagnalls, N.Y., opens with a paper by the Rev. N. West, D.D., of St. Paul's, Minn., on the question, "How can the pulpit best counteract the influence of modern skepticism." There is also an interesting paper on "The Church in the Catacombs," by Rev. H. C. Stanton. The Church pulpit is represented by a sermon from Rev. Dr. Morgan, N.Y., entitled "The Final End."

The Pulpit Treasury—E. B. Treat, 771 Broadway, N.Y., has a sermon on "Winter," by N. D. Williamson, and another on "Prayer" by Dr. P. S. Henson. Dr. Fletcher gives what he considers the essentials of "The Ideal Sermon."

The Spirit of Missions—22 Bible House, N.Y., contains a portrait of the late Bishop Horatio Potter, and information regarding Domestic and Foreign Missions. This monthly is improving in every issue, and does credit to the Board of Missions.

The Atlantic Monthly—Houghton, Mifflin & Co., Boston. Mr. Lowell's five-page poem, "Credidimus Jovem Regnare," will undoubtedly be the first thing to which readers of the February *Atlantic* will turn. In it Mr. Lowell, half seriously, half humorously, expresses the belief that the former days of faith were happier than these of speculation. The poem abounds in clever hits, and will be read with great interest. John Greenleaf Whittier also contributes a poem entitled "A Day," and William Winter, one named "Perdita," so that the poetry of this number is quite remarkable. The first part of an unusually well-told and amusing story, called "The Lady from Maine," seems to indicate that the *Atlantic* has again been fortunate enough to hit upon a hitherto unknown writer of good short stories.

The Century—The Century Co., Union Sq., N.Y. The chief feature of this number is the continued History of Abraham Lincoln; but there are also admirably illustrated papers on the Bahamas as a winter resort; the oldest Church, London, St. Bartholomew's; Recent discoveries of works of Art in Rome; the Stars (the new astronomy), and Lee's Invasion of Pennsylvania, with a portrait of that great General; Mr. Atkinson's second paper, "The Weakness of Nations is also given."

The Brooklyn Magazine—130 and 132 Pearl street, New York—opens with a short paper by Edmund Collins with the high sounding title "Social life in Canada," but containing little information. Mrs. Beecher's monthly talk is upon the question "which is the ruling power in the household." From the Editor's table come three articles, one in reference to "Smoking amongst ladies," which he says is among American women becoming more and more general. His conclusion, "That no woman can be a lady and be addicted to smoking," is good; but that "that the cigar or cigarette is not unbecoming to the most perfect gentleman," is bad.

The Cosmopolitan—Schlecht & Field Co., Rochester, N.Y.—is well filled with light stories and serials, and contains also a paper by Henry Howard, "What monkeys know," and an illustrated description of that part of San Francisco known as China town. The article by Dr. E. Bernis, entitled "The Iron Octopus," in reference to the immense influence of the railroad system of the country and the argument in favor of the state control, is worthy of careful perusal.

The English Illustrated Magazine—Maamil-

lan & Co., New York—leads off with a well illustrated Review of Robert Burns' life from the pen of Mr. James Sime. The second part of "The unknown country," by the author of "John Halifax, Gentleman," is also given.

The Old Testament Student—American Publishing Society of Hebrew, Morgan Park, Illinois,—for January contains some figures and facts from the Editor in regard to Bible study in the pastorate. The result of an enquiry made by him by printed form addressed to ministers in active work for over five years and less than twenty years, all graduates of a theological seminary and belonging to the Congregational, Baptist, Methodist, Presbyterian and Episcopalian bodies. He concludes "The ministry taken through and through comes far short of doing in the line of Bible study what is expected of them, what might be expected of them, and what they ought to expect of themselves. The Bible is not known as it ought to be known."

The American Antiquarian begins its ninth volume with the year 1887. The January number has an interesting table of contents. The first paper is treats of the Indians of Puget Sound. The second is an illustrated article on the Villages and Clans found among the Emblematic Mounds. The third describes the Red Rock or the Sacrificial Stone near St. Paul. Under correspondence the Relics of the Iroquois, Mounds near Lake Superior, Gold and Bronze Relics in Nicaragua, Serpent Symbolism, Quartz Implements in Minnesota, and the pipe in shape of an Elephant's foot found in Kentucky are described, and a list of books on native Myths is given. The Editor speaks of the antiquity of man, claiming that it has been overstated. The notes are interesting as they give accounts of discoveries and explorations.

Our Little Ones and the Nursery The Russell Publishing Co., Boston—The February number of this attractive child's monthly is a perfect gem. Happy should the child be who receives this magazine for a year.

WHY HE NEVER WAS LATE.

"How is it that you are never late at Sunday-school, Edwin?" asked. His Sunday-school began at a quarter before nine in the morning, and I concluded that many of the children found it hard to be prompt, as they came straggling in all through the opening service; Edwin, never—he was always in time. "How is it, Edwin?" "O, I always plan to come," said Edwin. "I put the polish on my boots over night. I find my Bible and question book and place them in a safe corner beforehand. I wash and put on my Sunday clothes before breakfast. So after breakfast and prayers I start in time to get there before the superintendent rings the school to order."

"And you don't lag by the way?" "Never," said Edwin. "It is better to be five minutes too early than one minute too late." Ah, boys; see how it helps one along to have a plan.—Selected.

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MISSION FIELD.

THE CHURCH OF ENGLAND IN OTHER LANDS.

Twelve hundred miles distant from the coast of Africa is the direct course of the South Atlantic trade-wind, there lies the Island of St. Helene, once a place of the highest importance as being in the direct route to India; now, by the formation of the Suez Canal and the consequent diversion of the route, almost bereft of trade and intercourse with the world. The Bishopric, which was formed in 1859, includes the island of Ascension, 800 miles northward, and the island of Tristan d'Acunha, about 1500 miles to the northward. Ascension is only a garrison and a sanatorium; in St. Helene the Church has worked with much blessing among the colored population; and in Tristan d'Acunha, the loneliest out-let of the Church, a very singular community has received very special care at the hands of the Church. In 1816 this islet, just five mile square, was fortified by order of the government, and a company of artillery was stationed there. In 1821, on the death of Napoleon, the soldiers were withdrawn, but a corporal named Glass, with his wife and two children and two comrades, six souls in all, were allowed to remain and to cultivate the soil. They traded with the whalers that touched at the island; some shipwrecked persons found a refuge among them, and gradually their number nearly reached a hundred souls. One or two clergymen, on their way to India, had in the course of twenty years landed and baptized the children and married several couples; the good old Corporal Glass continuing to exercise a sort of patriarchal priesthood among the people. In 1851, the Propagation Society sent out a young clergyman, who for five years ministered to the little flock, holding daily school, and having among his scholars persons whose ages varied from five to twenty-five years. In 1856, Bishop Gray visited this, the most inaccessible part of his Diocese, and found that the people were willing to leave it and to settle on the mainland. Sir George Gray sent a ship of war to fetch them away; but, at the last moment, thirty determined to remain. In 1867, when the Duke of Edinburgh visited Tristan, he found that the population had again risen to eighty-five, who greatly desired to have a clergyman with them. In 1881, the Propagation Society sent out the Rev. E. H. Dodgson, who found a Parish with 107 souls waiting to receive him; but, after four years of very patient and isolated work, he returned to represent to the Colonial Office the absolute necessity of removing the people from their barren home and leaving the island to the penguins and other sea-birds, for which alone it is adapted.

On the eastern coast of Africa there are two islands which are scenes of important Church work; one is the colony of Mauritius, the

other the large kingdom of Madagascar. Mauritius came to Great Britain in 1814 from the French, and French it remains to this day in language and in religion. The English government pledged itself to the maintenance of the French ecclesiastical establishment which had existed for a hundred years, and the English Church has been the Creed of only a small minority of the colonists. Nominally attached to the Diocese of Calcutta, no English Bishop ever landed on the island until Bishop Chapman, of Colombo, visited it in 1850, when he consecrated the Churches and confirmed a number of persons.

But if the island is small, and the people largely alien in language and faith, the necessities of trade have made it one of the great Mission-fields of the world. There are in the island about a quarter of a million of Hindoo, Tamil, or Telugu speaking coolies, who come under engagement for five years, and then return to their homes. There is also a motley population of Africans, Malagache, Singhalese, Arabs, Malays, and Chinese. In the Seychelles there is a large African population which has been increased by bodies of slaves released from men-of-war. Of the eighteen clergymen in the Diocese seven are natives.

The island of Madagascar is about the size of France and has a population, which is estimated at five millions. It is occupied by several races, of whom the Sakalava, supposed to be the original children of the soil, dwell within well-defined regions of their own. The Betsimisaraka, who dwell chiefly on the coast, are the lowest class, and are for the most part in a kind of slavery of the patriarchal type, while the Hovas, who are the dominant race, having invaded the country at a very early period of its history, occupy the high table-land in the interior. About 1820, Radama I, a chief of the Hovas, succeeded in subduing the several tribes and placing them under himself as supreme monarch. A clever and far-seeing man, he entered into friendly relations with England, who, in return, gave him some munitions of war and allowed some officers to go to Madagascar and drill his troops. On his death his queen, Ranavalona I, succeeded him; she dreaded the presence of foreigners, and ordered all aliens out of the kingdom. This was followed by a most savage persecution of the native Christians, of which more will be written hereafter. In 1861, she was succeeded by her son, Radama II, who desired that peace and toleration should characterize his reign. He was a weak man and a drunkard, and after a year was murdered in the palace. His queen succeeded him, and her reign was uneventful. In 1868, she was succeeded by Ramona, who became Ranavalona II. At her coronation all heathen rites were absent. By the side of the throne was a table supporting a copy of the Malagasy Bible and the laws of the island, and on the canopy over the throne was inscribed "Glory to God. Peace on earth,

go will to men. God be with us." W. Tucker, A.M.

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Temperance Column

Sir Andrew Clark's address con- sidered.

And I ask—What are you to think of those who are born of drunkards, who come into this world, so to speak, with a curse not only upon them, but in them, the terrible desire for that which is to blast them, and to blast them speedily—a desire which no human power can save them from, and which God alone, in His wisdom and mercy, can protect them from. What an awful thought is this. Can there be any man here present who, if he is taking more than he ought to take, is indifferent to all this? How can he think without dread of this terrible fact—for fact it is, as surely as that two and two make four—that this desire is becoming part of his nature, and that he is handing it down, not for good, but for the most terrible evil that man can suffer, unto generations yet unborn? Can I say to you any words stronger than these of the traffic effect of the abuse of alcohol? It is when I myself think of all this that I am disposed, so I have said elsewhere, to rush to the opposite extreme, to give up my profession, to give up everything and to go forth upon a Holy Crusade, preaching to all men—Beware of this enemy of the race.

Mr. Tudor Trevor, Ripon Diocesan Secretary of the C.E.T.S., in a paper read by him at the quarterly meeting of the Society for the study and cause of inebriety, Dr. Norman Ker, F.L.S., presiding, says—

Medical science has, further, unequivocally ascertained that there are certain predisposing causes or conditions of inebriety, inherent in the constitution, or supplied by external circumstance, which though perhaps dormant and imperceptible, require only to be awakened and excited into activity. Such, for instance, are hereditary peculiarities of temperament, ill-health, dissipation, bad companionship, anxiety and trouble, overwork and loss of nerve power, bodily fatigue, sedentary and irregular occupation, want of employment, unhealthy locality, atmospheric changes, and last, though perhaps not least, the pernicious drinking customs of society. Each of these would, I am sure, in more capable hands, provide ample matter for most interesting and profitable discussion, but I can only now thus briefly mention them.

Inebriety, too, as our common experience will tell us, is no respecter of rank or station, or of sex or age, for rich or poor, man and woman, old and young, educated and uneducated, are all alike subject to its thralldom, through either of the above-mentioned predisposing causes, or by more immediate and direct contact with the drug which is the irritimentum mali.

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animal appetite, in defiance of both the natural and the spiritual laws of the Creator, becomes also a disordered physical or mental state, and a disease to which our sad and suffering humanity is prone, the victims of which require both remedial treatment and kindly protection. This latter view of the matter is too often, I am sorry to say, overlooked, for it richly deserves the very earnest attention of all Christian people, and especially of our spiritual pastors and masters.

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